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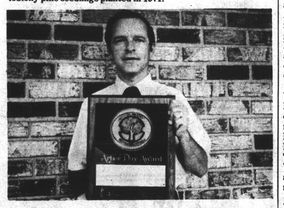
Andrew E. Dreszer, Coordinator for Westvaco's Matching Seedling Program in Virginia, is shown in photo above with loblolly pine seedlings planted in 1971.



Fredrick W. Kinard, Jr., Wildlife and Reforestation Manager, is shown above with National Arbor Day Foundation's 1975 Public Relations Award won by Westvaco.

Westvaco Wins National Award

Westvaco Corporation's nationally recognized Matching Seedling Program promoting reforestation and woodlands management among private landowners has won the National Arbor Day Foundation's 1975 Public Relations Award.

The award was recently accepted for Westvaco in Nebraska City, Nebraska by Frederick W. Kinard, Jr. of Summerville, S.C. He is Wildlife and Reforestation Manager for Westvaco's Timberlands Division.

The Foundation also honored U.S. Senator Hubert H. Humphrey (D-MN) for his legislative leadership in national resource conservation, the American Forest Institute for its forestry information programs, the South Carolina Federation of Women's Clubs, and the Mississippi Federation of the national Garden Clubs Council.

Announcing the award to Westvaco, an Arbor Day Foundation official said " . . . our hats are off to Westvaco for making the residents in Illinois, Kentucky, Mississippi, Ohio, Pennsylvania, South Carolina, Tennessee, Virginia and West Virginia more aware and appreciative of their tree resources."

The citation noted that Westvaco's forestry centers in the areas where the company manages woodlands and purchases forest products for its pulp and paper mills distributed approximately 11 million seedlings last year.

Andrew E. Dreszer, local coordinator for the Matching Seedling Program, says forest tree seedlings are available each spring to private landowners and youth organizations. Landowners may get up to 20,000 trees free to match purchases from state forestry division nurseries. If eligible for federal reforestation incentive funds, landowners may restore idle, eroded, or other unproductive lands at minimum cost. Youth groups may obtain Westvaco trees free for school or club reforestation projects.

Established by Westvaco in 1966, the Matching Seedling Program establishes approximately 15,000 acres of new forest annually in the 150 counties where the company operates. Westvaco replants some 20,000 acres a year on its own million-acre ownership, and assists neighboring private owners on another 400,000 acres through the Company's Cooperative Forest Management Program.

A major manufacturer of pulp, paper, packaging, industrial chemicals and building products, Westvaco headquarters are in New York City, with major mills at Charleston, SC; Covington, VA; Luke, MD; and Wickliffe, KY.

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The Sunday School Lesson

COMMENTS BY HERBERT C. BRADSHAW

LESSON FOR JULY 4, 1976

The Spread of the Church

Scripture: Matthew 28:16-20; Luke 10:1-24; Acts 1:6-8; 2 Cor. 5:16-20; Ephesians 2

. . . **God was in Christ reconciling the world unto himself . . . and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us.**-2 Cor. 5:19-20

In the New Testament we find the record of the early spread of Christianity. The earliest extension came in the dispersion of Christians from Jerusalem in the persecution which arose after the death of Stephen. These went into Judea and Samaria and as far as Phoenicia and Syria. Through the missionary travels of Paul and his associates, Christianity spread through Asia Minor and Greece. Unknown Christians planted a church in Rome, capital of the empire. The faith spread across North Africa. It was also carried eastward, beyond the bounds of the Roman Empire, into Arabia, Persia and India.

Just before and during the second half of the first millenium, A.D., Northern Europe became Christianized through missionary effort. Although Christianity had come to Britain in the Roman period, it was driven out by the invasions of the Angles, Saxons and other pagans. Patrick, a Briton, took Christianity to Ireland in the fifth century. From this base Scotland was Christianized. England became Christian in the seventh century through the joint work of missionaries from Ireland and Rome. Late in the fifth century the Franks were converted to Christianity. Germany became Christian in the eighth century. During the next two hundred years the gospel was taken to Scandinavia and the Slavic peoples of Eastern Europe.

As Christianity was gaining ground in Northern Europe, it was losing it in Asia and Africa. Arabia had become Mohammedan before the death of Mohammed in 632. During the next century Mohammedanism had spread into Palestine and Syria and had swept across North Africa and into Spain. Its advance was stopped at Tours in 732 when the Christian Franks under Charles Martel defeated the Moselm Moors. A later advance of Islam through conquests in Southeastern Europe by the Ottoman Turks was blocked at Vienna in 1529 and gain in 1683.

Spanish, Portuguese and French settlers brought Roman Catholic Christianity to the New World. English, Scottish, Dutch and German settlers brought Protestantism in several expressions, both the Established Churches of their homelands and dissenting bodies. The Christian pluralism of the English colonies has special significance for study this Sunday, the 200th anniversary of the adoption of the Declaration of Independence by the Continental Congress. July 4 is prevalently considered the birthday of the United States.

The American Revolution is as much the product of a vital religious experience as it was of dissatisfaction with British colonial policies. Men of education and scholarly interests were reading widely in such political philosophers as Hugo Grotius, Sir Edward Coke, John Locke, Alegernon Sidney, Thomas Hobbes, David Hume and Montesquieu, some of whom were advancing concepts of human freedom and individual liberty novel for the times. From this reading came the philosophical foundations for the Revolution.

But the masses of the people were prepared for Revolution by the most influential revival in American history, the Great Awakening, during the four decades preceding the outbreak of hostilities. Characterized by strongly Biblical preaching, the Great Awakening gave to men and women of every degree the sense that each individual is precious in God's sight and possesses worth and dignity entitled to respect. Such a concept made people conscious of challenges to and violations of human rights and made them receptive to opposition to British curbs on colonial rights and responsive to appeals to protect the historic rights of Englishmen as guaranteed in Magna Carta, the Petition of Right and the Bill of Rights of 1689.

The Great Awakening Christianized, refined and educated the rough and often rowdy American frontier. It gave to people not only a sense of moral values but also commitment to high moral standards and the dedicated industry which so often accompanies them. Thus the Great Awakening laid the foundation for national political and economic greatness. And a strong nation became the by product of a notable Christian effort in evangelism.

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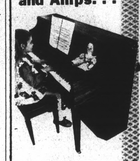

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